1: Delobsom--146 I-5 (no date) 1933 FA28 Mossi FA28

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A Mossi Type.

From the Mission of the White Fathers at Ouagadougou.

1: Delobsom--147 I-5 (no date) 1933 FA28 Mossi FA28

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Drummer (bendré).

From the Mission of the
White Fathers at
Ouagadougou.

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Mossi Girl.

From the Mission of the
White Fathers at Ouagadougou.

1: Delobsom--158 I-5, (no date) 1933 FA28 Mossi FA28

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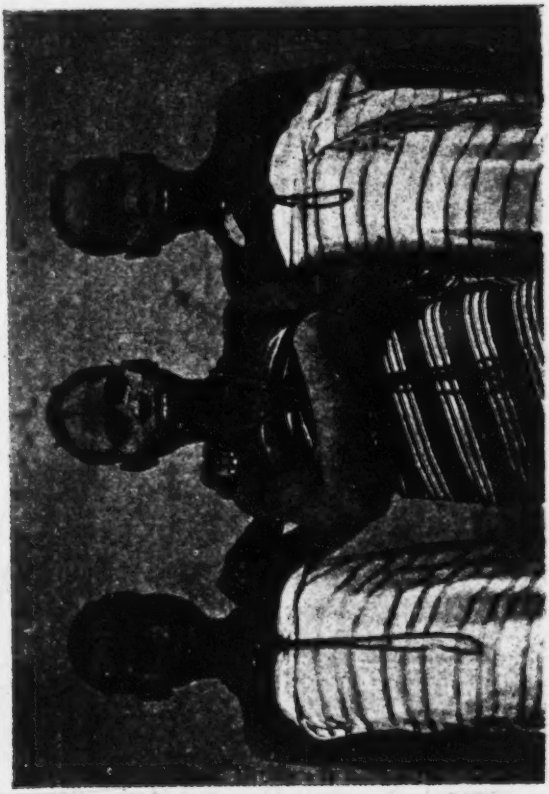

Three Mossi Girls.

From the Mission of the White Fathers at Ouagadougou.

/4/

BOOK I. POLITICAL LIFE

Chapter 1. The Country and Its Inhabitants

142 Although the Mossi is not a handsome type of Black, there is nothing disagreeable about him. He is rather tall, with lively eyes, woolly hair, flat nose, occasionally rather fine features, lips which are broad without being too thick, and cheeks heavily marked with three parallel lines running from the temples to the chin and a fourth leading perpendicularly from the nose to the other three. His limbs are muscular, and his color neither ebony nor copper but an intermediate hue.

291 He acquires a truly attractive and resolute air when he dresses in festive clothes, with his broad, dark blue, Zouave-like trousers, his loose shirt made of white and blue fabric strips which falls lightly over the arms, and on the right shoulder his doré, a weapon consisting 411 of a slightly bent iron rod, flattened at one end and terminating at the other in a ring hafted perpendicularly to a short stick. His wrist [301] is often adorned with a copper bracelet, and he nearly always carries at his waist a stiff knife, enclosed in a leather sheath which ends in a tuft of leather strips with cowries attached to them. He wears a 291 cap made of two diamond-shaped pieces of colored fabric half-sewn together; the two free ends may serve to cover the ears and cheeks, but are usually worn raised in the shape of a tiara. A great fighter, he wields the knife with dexterity or strikes with the doré which can become a dangerous club.

173 The Mossi are a conquering people. They have not always lived in the territory they now occupy. But where did they come from? 648 The elders questioned all say that their people came from Gambaga 643 (British Gold Coast), and this is why the Moro Naba Wobro took refuge in Gambaga when he was dethroned by the French conquest; this is also why the naba of Gambaga is notified whenever a Moro Naba dies, and why the shoes, cap, and scepter of command of the deceased are sent to him as gifts to be laid on the ancestral tomb. Gifts are also sent to the naba of Fada N'Gourma, which the Mossi call "Bingo." When the Moro Naba dies, his bow and quiver are presented to the

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Mossi Youths.

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Above: A Naba and his Men.
Below: Mossi Elders.

2:Mangin--49a M-5 (ca. 1910) 1921 FA28 Mossi FA28

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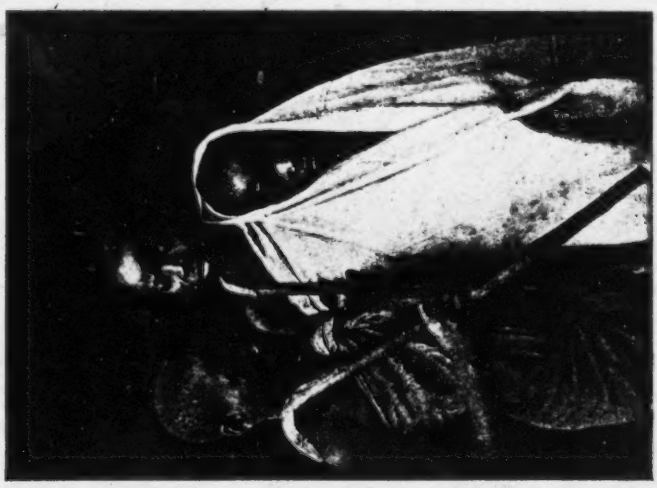
Tattooed Mossi Youth.



Tattooed Mossi Women.

565 171 were, conquerors. This represents a higher level of social complexity and development, in short, a higher level of civilization.

565 566 556 The nakomsé were and still are gathered in separate villages scattered throughout the territory. They did the same work as other Mossi, but prior to the French occupation they also practiced looting, which was their chief expedient, their major source of wealth. True, this manner of acquiring wealth had lent them improvident habits. Nowadays they own no more small livestock than the Mossi populace, and only a little more large livestock, while they should own much more in view of their former opportunities to acquire wealth. They immediately "ate up" what they looted, however, counting on future pillage. Nowadays they no longer loot, but they seem to have preserved their former improvident habits. It should be noted, however, that they own considerably more horses than other Mossi.

565 142 I saw at Pirigui, in January, 1909, one of those villages of chiefs' sons. There were altogether 841 inhabitants of the nobility with their families and their slaves. Those people would be interesting to study from the point of view of physical anthropology. There were faces totally at variance with Negro faces, truly distinguished physiognomies, oriental and semitic casts of features, in short, enough /579/ to strike an observer even though unfamiliar with physical anthropology.

642 The superstructure of the Mossi state thus consisted of a supreme chief, a carefully established hierarchy of chiefs, and a class of nobles to whom important privileges were granted.

651 As for taxes, "every year at the end of the winter season, prior to our occupation," says Moulins, "the canton chiefs had to come, greet the Moro Naba, and offer him certain gifts (beeves, sheep, millet) which constituted a sort of fixed due." This was the common tax levied after each harvest.

"In addition, whenever the sovereign needed anything whatever, he requested the province chiefs to secure it for him. They summoned the canton chiefs, who in turn gathered the village chiefs, who secured through the soukala chiefs the animals, grain, cowries, and other items requested.

[431] "Finally, whenever a native, chief or common man, came to the Moro Naba, he offered a present to the latter.

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[pp. 178-8]

Mogho Naba Sagha II (1942–57), who was instrumental in reuniting the Mossi people into one territory, the Upper Volta.

The Mogho Naba's daughter, the Napoko, impersonates her deceased father at his funeral ceremonies. Note that she wears one of his robes, his slippers, and his bonnet, and has his sword behind her.

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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The musicians of the royal court, the Baudora.

[p. 178-C]

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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[p. 178-3]

(*Left*) Mogho Naba Kougri and Ouezzain Coulibaly, who became Vice President of the Government Council of the Upper Volta in 1957. (*Center*) Maurice Yaméogo, President of the Republic of Upper Volta. (*Right*) Mogho Naba Kougri (1957–) on his ceremonial horse at his installation.

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11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

[P. 178-F]

Mogho Naba Kougri (crouch) and, from left, the Kamba Naba, the Gounga Naba, the Ouidi Naba, the Larlaba Naba, the Baloum Naba, and the Namsio Naba.

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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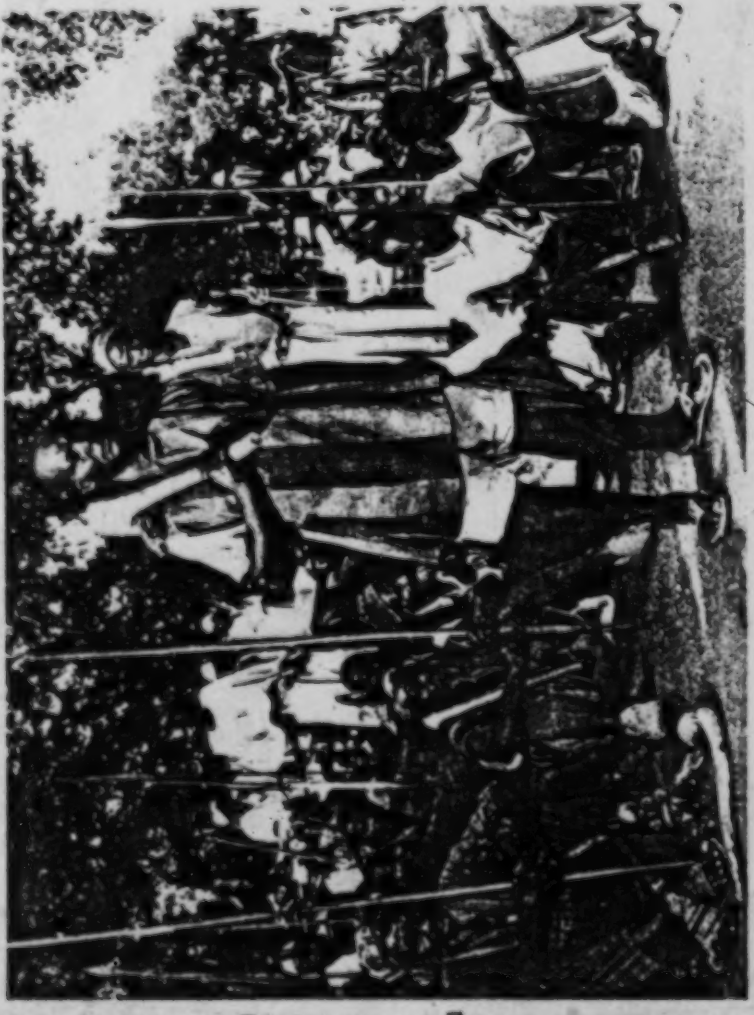

Mogho Naba Kougri's warriors, many bearing traditional weapons, respond to their sovereign's call for aid against the new French administration.

[A 178 - G]

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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Mogho Naba Kougri counsels to the administration, and orders his warriors to disband.

[In 178-H]

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

[P. 205]
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NOTES

Complete authors' names, titles, and publication data are given in the Bibliography, pp. 225–27. 000

CHAPTER ONE

1. Murdock states, "The large Gourma and Mossi tribes in the north of the [Voltaic] province have had strong states for at least the past 800 years and have frequently warred with their powerful neighbors on the Niger. . . . Their culture probably reflects fairly closely what that of the Mande must have been prior to their embarkation on a career of empire building and to the advent of the Berbers and Arabs from the north" (Murdock, p. 78. Cf. Greenberg, "Negro Kingdoms," p. 130, and Forde, p. 206). [174]

2. Binger states, "There does not exist one type general enough to permit one to say: there is a Mossi type. One meets people who resemble the Wolof; others who look like Mandingo from the banks of the Niger; and yet others who resemble the Hausa" (Binger, II, 491). Tauxier, on the other hand, reports that the nobles' faces were totally different from the Negroes'. According to him, the physiognomies of the nobles were "Semitic" and "truly distinguished" (*Le Noir du Soudan*, pp. 578–79). However, judging from the physiognomies of the three most recent Mogho Naamse, one could make the equally erroneous generalization that the ruling group was the most Negroid of the entire Mossi population. [142] [144]

3. Barth, III, 202, 643; Dubois, p. 300.

4. Delafosse, I, 115.

5. Greenberg, "Languages," p. 8.

6. See Cardinall, *passim*, and Rattray, I, x, xi.

7. Maurice Delafosse, *Negroes of Africa* (Washington, D.C., 1931), p. 101.

8. Rattray, I, xxii, xi.

9. Fortes, "Political System," pp. 253–57.

10. *Ibid.*

11. Rattray, I, 343.

12. Cf. Cardinall, pp. 1–14, and Rattray, *passim*.

13. Dim Delobson claims that this took place toward the end of the tenth century (p. 2). Delafosse believes the date to be about 1030 A.D. (I, 306). After comparing the dates of many scholars, Tauxier felt that this event occurred around 1233 A.D. (*Le Noir du Yatenga*, p. 672). Most contemporary Mossi believe that it occurred during the eleventh century. [174]

14. According to a belief found among the people of Nobere district, Nedega gave his daughter permission to search for a husband and she went northward into Busansi country, where an old woman found her a husband named Rialle. Still another tradition states that she became pregnant by an animal and fled north from the anger